THERAN MEN

March 1960

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

Magazine of United Lutheran Church Men

Cover Story

"NOAH A JUST MAN walked with God. Genesis VI." This month's LUTHERAN MEN cover features the first in a series of six Flemish tapestries illustrating the Biblical story of Noah. Woven in Brussels about 1575, the tapestries hung for more than 300 years in the Chapel of the Knole Castle in England. Later they were part of the famous Morgan Collection and were exhibited for a number of years in the Metropolitan Museum of Art, New York City.

Most recently in the collection of the late William Randolph Hearst, these tapestries were last month presented permanently to Wagner College, ULCA liberal arts institution in Staten Island, N.Y. Presentation was made by Kingsbury Smith, publisher of the N.Y. Journal-American, on behalf of the Hearst Foundation.

Accepting the gift, Wagner President Richard H. Heindel told students and faculty:

"To be custodian and exhibitor of this kind of artistic masterpiece represents one kind of coming of age of the college. It is but a beginning. It is a most significant part of the osmosis necessary for a truly liberal education."

Each of the tapestries is 13 feet in height and nearly 12 feet in width. Marked for their clarity of detail and their beautiful borders, they are considered by art experts as unusually fine examples of Flemish Renaissance genius. The set is regarded as priceless.

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Magazine of United Lutheran Church Men

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The Baltimore Story

Christian Social Responsibility in Action

by OTTO REIMHERR

ON MAY 17, 1954, the Supreme Court handed down a unanimous decision in five cases that segregation in public education is a "denial of the equal protection of the laws." Now in 1960, when communities are continuing to be faced with implementing this decision, instructive lessons can be learned from socially responsible actions of the past. For this reason we review what happened in Baltimore in 1954, following the court's action.

Baltimore had been both preparing and waiting for the court to act. It is a city which practices segregation in its hotels, its restaurants, its hospitals, and its housing. Negroes live in the older sections of town where half of the housing is substandard. There is a lack of job opportunity for Negroes. They are limited mainly to service and laborers' jobs. Incentives are not strong for schooling. Crowded living conditions make it difficult for a student to find the quiet that is conducive to high quality work.

In recent years, whites have moved to the suburbs. The Baltimore school popu tion has assumed the following sha 64 percent white, 36 percent Negro. to September 1954, the principle follow was to have separate schools for whi and Negroes.

Yet over the years interracial activ had been increasing. Both races learn to know one another through excha visits, choruses, debates, and exhib Such activity had been on the incre since 1946. The staffs of all schools H been having joint meetings since 19 and two-way communication had b carried on through the city wide P since 1947.

Despite these favorable factors, th were tensions. At the time the Supre Court handed down its decision two ca

Dr. Reimherr, a Maryland Synod pas and assistant professor of Philosophy Religion at Susquehanna University, Sel grove, Pa., was serving a pastorate Baltimore during the 1954 integration ceedings in that city. He is an active lea in Christian Social Responsibility endeav

ere pending before the Board of School ommissioners: one concerned the ad- ission of Negro students to a special rinting trade school, and a second hether Negro girls should be admitted) an advanced program in a high school. rior to this time, however, it must be oted that Negro boys had been admitted) a special preparatory program for engi- eering.

When the court decided that segrega- on in the schools was a denial of equal rotection of the laws, then-Governor heodore R. McKeldin of Maryland said at he was confident that the citizens id officials of Maryland would readily cept the court's interpretation of the w. Nevertheless, the State Board of ducation warned against "jumping the in" and suggested that before changes ere made further decisions of the court ould be given. But the Board of School ommissioners in the city of Baltimore, hile admitting that some would be vio- ntly opposed to integration, decided to rry out the decision of May 17.

On June 1, 1954, Dr. John Fischer, Superintendent of Public Instruction, called the approximately 5000 teachers of the city together and explained a desegregation policy to them. He said:

"What I want to discuss with you is the recent action of our Board of School Commissioners eliminating racial segregation in the Baltimore Public Schools at the beginning of the next school year. Without fear and without subterfuge, our Board has met its responsibility. Paraphrasing the words of Robert E. Lee, we cannot now do more then our duty, we shall not want to do less.

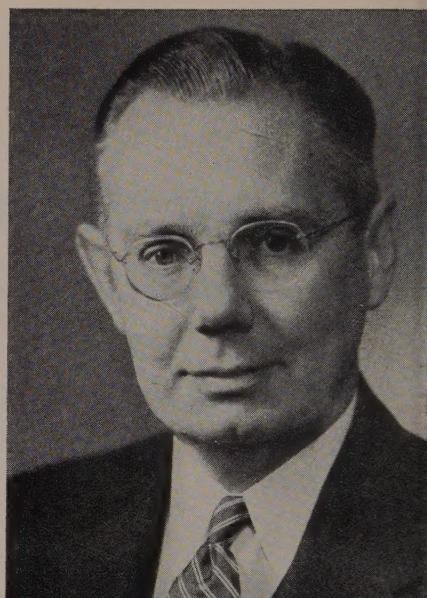
"From our earliest days as a nation, we have set down from time to time in historic documents the high principles by which we mean to govern ourselves. Often these statements have run ahead of our usual behavior, but they remain our deliberately established goals and our own freely chosen standards. It is when we become aware that our daily conduct is inconsistent with these statements of purpose that we begin to rise above our

past. It is on these occasions that the American dream comes more nearly true for more Americans."

His statement carried out the action of the School Board that the race of pupils should not be a consideration in deciding the school they should attend. Staff policy would be decided on merit alone. Nowhere would there be a deliberate denial of opportunity because of race. But Dr. Fischer had done something more. He had avoided legalistic quibbling and endowed the situation with a high moral purpose. He translated the decision of the School Board into an inspiring challenge for the teachers.

Dr. Fischer's leadership in the school system of Baltimore illustrates the creative role that can be played by Christian laymen in times of social change. During his days of service in the city of Baltimore, he became a member of First Lutheran Church, the Rev. Dr. L. Ralph Tabor, pastor. His religious background typifies the situation in the lives of a number of Lutheran laymen. He came from an Evangelical and Reformed background. During his student days at Columbia University he had appreciated the ministry of Riverside Church, and upon becoming Dean of Teachers College, Columbia University, in September ber 1959, he returned to that church. Yet during the days of the tensions in Baltimore, he was a faithful member of the Lutheran church. We can be grateful for the many like him who are filtering through the life of the Lutheran fellowship and sharing in the ongoing life of our church.

For about four months following Dr. Fischer's statement all was quiet. Then on September 20, there were rumblings from the direction of south Baltimore. For a week, eight elementary schools and four



Dr. John Fischer, whose levelheadedness eased integration in Baltimore schools

junior high schools were subjected to terference from adults. In the senior hi schools disorders were caused by pupils themselves. Curiously, the ar where difficulties arose were regi where the Negro population was v small. It is worth noting that the incom of the residents of these areas were lov than the average for the city as a whc

At one school which had been forme entirely Negro and was shifted to int racial use, the parents protested agai the poor physical condition of the bui ing. The school authorities agreed, af an unruly mass meeting followed by across-the-table conference, that the c ditions should be improved.

Police had to be called to control pickets at one elementary school. Child were being stopped on the way to

chool and warned of trouble. Parents were thus afraid to send their children to the sessions.

At Southern High School, 70 student pickets induced 500 to stay out of school. Only 39 Negroes had been entered as pupils there in a total school population of close to 1300. The pickets carried placards with such slogans as "Let's Keep Southern for the Whites." Police were on guard to prevent violence and to escort the Negro students in and out of the building.

Despite these pressures, the Board of School Commissioners indicated it accepted the principle of government by law. The Council of Churches sent a letter to 21 denominations with churches in the city stating that it believed all men of good will should seek a peaceful, orderly solution to these adjustments. A Lutheran pastor, the Rev. Willis Ford, executive secretary of the Council of Churches, was elected as acting chairman of a Council for Civic Unity, coordinating all organizations to cooperate with the school authorities. Pastors of all the south Baltimore churches were contacted and asked to urge pupils to return to their homes or attend school. Dr. Fischer told reporters that the school board had no intention of changing its stand on integration and every school would remain open.

Opposition became more intense. On a warm Monday Southern High School students went on a tour of north Baltimore high schools to stir up pupils so that they would not attend classes. About 45 percent stayed away. After going from school to school, by 2 p.m. the noisy marchers were worn out and dispersed. The appeals of the community leaders had been ignored.

Then Dr. Leon Sachs of the Jewish Community Council had a conference with the police commissioner, who was reminded that the law prohibited interference with the public schools. The commissioner realized that he had to enforce the law, and broadcast an appeal to all the people of the city to stop picketing the schools. Those who engaged in such activity were warned they would have to face the consequences of fine or imprisonment. The City Council, by a close ten to eight vote, upheld the program of integration, which was also supported by a decision of the Superior Court, Baltimore City. With the three branches of government working in harmony, the protesters had no other course but retreat. By October 8, all was quiet.

In retrospect, Dr. John Fischer reviewed the basic issues:

"Whether we sought this voyage or not, we are embarked upon it and we must negotiate some treacherous straits before we find ourselves upon the open sea of business-as-usual. If we expect too much of ourselves we risk serious frustration. If we move too slowly we shall do less than our proper duty. A danger inherent in any work that is related to social change is the danger of frustration due principally to impatience. This is, as teachers have good reason to know, a somewhat imperfect world. Even the most meritorious cause is rarely successful all at once. Whatever our expectation of ourselves, we shall need to be patient in our relations with others. Inaction is usually not to be excused, but our own mental health and our ultimate efficiency will be enhanced by our reliance upon good will, tolerance, and forbearance."

What better basis could be stated for the Christian as he considers his social responsibility?

Scouting and the Protestant Churches

Historical Highlights Over 50 Years

by A. E. IVERSON

AMERICAN PROTESTANTISM has had a large share in formulating the religious principles and educational philosophy of the Boy Scout movement. Many of the early leaders were experienced in the field of religious education and church work. Among them were John L. Alexander, Edgar M. Robinson, William D. Murray, Luther H. Gulick, George Fisher, and James E. West. Others, such as Dan Beard and Ernest Thompson Seton, pioneers in the development of Scouting skills and methods, were deeply religious men who earnestly believed that spiritual motivation is basic to the whole Scouting program.

A study of the documentary evidence reveals clearly that the religious principles and purposes of the Boy Scout movement are to a large degree a reflection of the spiritual qualities of the leaders who guided its destinies in the formative years. Religious emphasis was not an afterthought; it was a basic ingredient that pervaded the whole process of establishing a movement with a creative and constructive program for boys. A clear statement of religious principle was included in the Scouting handbook 1911, was officially approved by the N tional Council in 1914, and is declar in the Constitution of the Boy Scou of America:

"The Boy Scouts of America maintai that no boy can grow into the best ki of citizenship without recognizing H obligation to God. In the first part the Boy Scout's Oath or Promise t boy declares, 'On my honor I will do m best to do my duty to God and my count and to obey the Scout Law.' The recc nition of God as the ruling and leadi power in the universe and the gratef acknowledgment of His favors and bl sings are necessary to the best type citizenship and are wholesome precep in the education of the growing boy. N matter what the boy may be—Catho or Protestant or Jew—this fundament need of good citizenship should be ke before him."

Pastor Iverson, director of Protest Service of the Boy Scouts of America, is Evangelical Lutheran pastor. This article iginally appeared in a Scouting publicati

This positive attitude toward religion was further expressed by the founders of the Boy Scout movement by the addition of the twelfth point of the Scout Law: "A Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion." This statement of spiritual purpose is implied in the English version of the Scout Law but was added to the American version for specific emphasis.

Scouting Is a Movement

Since the very beginning the Boy Scouts of America has operated as an interdependent, cooperative movement and not as an independent, self-contained, and self-sufficient organization. Very early in the movement it was decided that the Scouting program should be made available to boys through cooperating organizations and agencies. This mode of operation was very acceptable to the churches. In fact, the major tactical thrust of Scouting in the early years was toward the churches, and Dr. James E. West interpreted for them the meaning of sponsorship in these words:

"It is the genius of the Boy Scout movement that in order to save its life it must lose it; that is, in order to accomplish its purpose in service to the boy it must submerge itself in the parent institutions which administer its units. It is only on this basis that Scouting has been useful to the church in its program of religious education."

Churches Pioneered in Scouting

Many Protestant churches and leaders responded enthusiastically to the Boy Scout movement in the days when it was being established on the American scene. A large number of ministers served as Scoutmasters to help get the program started. In 1915 there were 7,065 Scoutmasters of which 1,645 were ministers. Of the 7,375 registered troops as of December 31, 1915, more than 4,000 were sponsored by Protestant churches. In 1921 more than 8,000 of 17,589 troops were in Protestant churches. Itinerant Protestant ministers frequently organized Scout troops as a part of their youth program when they established congregations in the home mission field.

Largest Sponsors of Scouting

Protestant churches are still the largest users of the Scouting program. At the close of 1958 there were 45,316 Cub Scout packs, Boy Scout troops, and Explorer units chartered to Protestant churches. This represented 37 per cent of all Scout units. Protestant churches register an annual net gain of approximately 2,800 units. By the close of the Fiftieth Anniversary Year in 1960 the total Protestant units should be considerably over 50,000.

Denominational Endorsements

Scouting came into the various Protestant denominations through the doors of local churches. When the church-sponsored units became numerous some of the denominations made a study of the situation and decided to give official recognition to the values of Scouting as a resource of the church in its youth program.

The Northern Baptist Convention (now the American Baptist Convention) received a report on Scouting from its Committee on Religious Education and on May 17, 1918, adopted a resolution endorsing the program of the Boy Scout movement encouraging all of its churches to use Scouting "as a valuable supplementary contribution to the work of the church in character training" and as a

"great opportunity of service to our country."

At the meeting of the General Assembly of the Presbyterian Church, U.S.A., in 1918 the Permanent Committee on Men's Work brought in an extensive report citing the many values of Scouting and the benefits it brings to the boys and to the churches: "We should incorporate it into our church program and push it vigorously, both to give our boys the advantages it offers and at the same time to hold them to the church, as well as draw others through this work." The assembly adopted a resolution as presented by the committee.

First among the Lutheran church bodies to endorse the Boy Scout movement was the United Lutheran Church in America through its Committee on Work Among Boys.

Formal relationships with other Protestant denominations were established by the end of 1919. The National Council of Congregational Churches endorsed Scouting at its meeting in Grand Rapids, Michigan. The International Convention of the Disciples of Christ recognized Scouting in October of the same year. The House of Deputies of the Protestant Episcopal Church commended Scouting as an effective program for working with their youth.

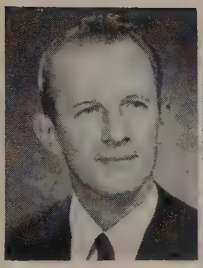
The earliest Methodist recognition of Scouting on the national level came in December, 1919 when the Board of Sunday Schools of The Methodist Episcopal Church decided to approve the Boy Scout program as an accepted midweek program for the Methodist Sunday school. This point of view was reiterated at the General Conference of The Methodist Church in 1948 which placed in *The Discipline* a statement that "Boy Scouts and Girl Scouts may be included in the Churc School . . . under the direction of th Church Board of Education and th pastor."

In 1923 the Southern Baptist Conve tion approved a resolution on Scoutin which commended it to the churches i these words:

"The Southern Baptist Convention, a sembled in Kansas City in 1923, reco nizes the value of Scouting as a mean of building character and training fo citizenship among boys, and commen the program and work of the Boy Sco of America as an approved and effectiv form of service worthy of the mo thoughtful and sympathetic considerati of our pastors and churches, to be give a place in the activities of our church wherever local conditions make this e pedient."

Over the years most Protestant denom inations have given formal approval Scouting at their national convention Generally speaking the denominatio have assigned responsibility to the d partment of Christian education for i terpreting Scouting and giving guidan to the local churches on how to gear into the program for children and youn people. Promotional aspects of Scoutin are sometimes assigned to the laymen organizations. Through the departmen of Christian education the denominatio are defining the relationship of Scoutin to the ongoing program of the church in youth manuals and other literatu and are including Scouting in their trai ing courses for church workers. Mo denominations have gone beyond th endorsement stage and are in the inti cate process of gearing Scouting to th administration and program of the loc church.

Continued on page 24



MAN TO MAN

by LAWRENCE M. REESE

Children Not Permitted

THE SERVICE, 11 *a.m., Adults Only.* So far I have not seen a church bulletin board come out with that announcement. Yet there are many congregations who practice the unfortunate formula: The Service for adults; Sunday school for children. And frequently The Service and Sunday school are scheduled at the same hour.

It might be worthwhile to examine the reasons given for defending the position that The Service, like certain movies, is adult fare only. For the purposes of our investigation suppose we arbitrarily define children as those from fourth grade until confirmation, and adults those from confirmation on.

Children cannot understand what's going on in The Service. That interesting premise has real possibilities. It could mean that certain adults ought to be barred from The Service! Many of them cannot understand all that is included in The Service. More than one sermon has gone over the heads of adults. Further, it might be embarrassing to adults if the comprehension ability of children would be pitted against their own. In a recent Bible knowledge test, children actually outscored adults.

Children are not interested in attending The Service. Many feel that children cannot sit still through a "long" service, and that they would disturb adults who want to worship. But who is able to measure motivation? By what authority do we infer that adults are more interested than children, especially if our church schools and homes are motivating children properly and offering them background and learning in the area of worship and The Service? Some of our church schools are providing for the learning of hymns, the liturgy and other elements of The Service in church schools so that children are ready for The Service by the time they are in third or fourth grade. It could be that children are just as interested and ready for the beautiful and meaningful experience of The Service as adults. As for children disturbing adults, I doubt if anything children did would be more disturbing than the wool-gathering which adult minds often experience!

Children need worship experiences at their own level. No one could dispute this. Both the home and church schools should have this as one of their objectives. But no church school or junior church experience is comparable to The Service. Children cannot be denied the privilege of the top worship experience: The Service. I've never seen a rubric which suggests that worship or even portions of worship are for adults only. We all need worship at our own level of ability and appreciation. But are we not

all different in our response? And our response is not solely dependent upon our age. Some of us have a rich background in the area of worship and respond accordingly; others respond just as eagerly without even asking "what" or "why" questions about worship.

The schedule of The Service for adults and Sunday school for children, works best in many congregations. The pragmatic test has a large following. People appreciate a one-hour package! How handy it is to allot just one hour for the Lord on Sunday morning. And what seeming advantages! No children in church to bother anyone. The sermon and other parts of The Service can be completely adult-centered. Meanwhile children can get worship and instruction on their own level. Sounds good, tailor-made for the busy modern American who plans his hours strategically to fit in with his own schedule of events.

But some probing questions need to be asked. Can we legitimately deny children the privilege of The Service, especially if they are capable fourth graders and above? Is it right to fragment the family in almost every church activity? Many families would prefer to worship together but they haven't a chance. And what happens to post-confirmation youth and adults who need both church school and The Service? What has happened to our basic principles: people of all ages in worship, and people of all ages in instruction groups?

I can't prove it but I hope one day that research will confirm one of my strong feelings that there is a direct connection between the number of years a child has participated in The Service and whether or not he will drop out after confirmation. True, church schools and "junior church" may offer pre-confirmation worship. But neither of these w call forth the same desired response The Service.

One thing more needs saying. T many of our children never have co tacts with the pastor. If he's busy services and children are in Sund school or junior church, what happe to the child-pastor relationship? Yet h their pastor too. Regular attendance The Service offers opportunity to devel relationships with the pastor, the co gregation and the church at large.

Man to man, I'd like to ask you check over the age-span in The Servic in your congregation. Are we doing rig by our children? Have we scheduled o church school and worship so that th can participate fully in their church What a paradox it would be to see church bulletin board with these a nouncements:

The Service, 11 A.M. *Adults Only*
Sermon: "Let The Little Ones Come Unto Me"

A lot of Christians are like wheelba rows . . . not good unless pushed.
Some are like canoes . . . need to paddled.
Some are like kites . . . if you do keep a string on them, they fly aw
Some are like kittens . . . content when petted.
Some are like footballs . . . you ca tell where they'll bounce next.
Some are like balloons . . . full of and ready to blow up.
Some are like trailers . . . they have be pulled.
Some are like neon lights . . . keep g ing on and off.
But some are like a good watch . open of face, pure gold, quietly bu and full of good works!

We Hired a Layman

Kitchener Congregation Takes Unique Step Towards Efficient Church Administration

by ALBERT W. LOTZ

"To SERVE the present age" is the mission of the church. Thus the church confronted and challenged by a complex society in a new American and Canadian culture is facing new demands placed upon its ministers. The present day minister is expected to be pastor, preacher, priest, teacher, administrator and organizer. And more, he is expected to be a specialist in each. For example, he is expected to be a professional organizer rather than an amateur promoter, and an efficient manager of the business affairs of the parish.

There is great danger involved in this. It is this. The real mission of the Christian minister can be "snowed under." The fact that the minister is an ambassador of Christ can easily be forgotten and the importance of the "ministry of the Word" readily obliterated.

What can be done in such a situation?

The council of St. Peter's Lutheran Church, Kitchener, Ontario, took a good look at this problem. After a thorough study it came up with these conclusions:

John Gellner, lay church administrator

Basic administrative work is essential in a congregation if the organization is to be operated efficiently. Because this work is now being done by the pastor, who is already overtaxed in trying to do the necessary pastoral work, both the pastoral work and the administrative work suffer. Assistant pastors will not be the *immediate* answer, since they as "ordained men" are called to be "pastors" and are rightly interested in pastoral duties. Furthermore, the supervision of

Dr. Lotz is pastor of St. Peter's Lutheran Church, Kitchener, Ontario—the largest ULCA parish in Canada.

the administrative work demands continuity. Even if assistant pastors were available and would assume some of the administrative work, a competent assistant pastor will not, nor is he expected to stay long. The continuity, which is so cardinal to efficient administration, is therefore absent. An efficient, capable and trained layman would better be able to look after the administrative work—more so than a busy pastor.

Action was therefore taken by the congregation in November 1958 to engage a "full-time lay church administrator Now, what are the duties of this chur administrator?

Here are some of his functions:

(a) Responsible for the efficient a ministration of the business affairs of t congregation;

(b) the maintenance of church pro erty including the cemetery;

(c) the arrangement of the congreg tional calendar;

(d) the administrative assistant to a committees of the church council;

(e) in charge of the clerical staff;

(f) the oversight of the stewardsh and evangelism programs:

(g) the oversight of publicity and t public relations of the church.

Realizing that the success of th arrangement depended upon the choi of a proper incumbent, the council d cided upon the man recommended by professional personal appraisal. He w discovered in our own congregation the person of John Gellner. Mr. Gelln attended Waterloo College at Waterlo Ontario and received his honours (German and French) B.A. from the Un versity of Western Ontario in 1950. H took post-graduate work at the Unive sity of Toronto, majoring in busine administration and graduating with Master of Commerce degree in 1952. H subsequent employment had given hi experience in the Federal Department National Revenue, the Lutheran Brothe hood Life Insurance Society, and the D minion Rubber Company Limited, as t resident auditor. He commenced h duties on April 1, 1959.

Every indication is that the decisi of the church council to engage a l church administrator in offering a so tion to the problem of efficient chur administration was the correct one.

AFTER YEARS of controversy, the Swedish State Lutheran Church has finally announced it will ordain women ministers. Shown reading her Bible in Stockholm is one of the first three who will be ordained—theology student Elisabeth Djurle. She and two other women will enter the ministry under a 1958 bill passed by the Swedish Parliament and endorsed by the Church's General Assembly.

NEWS of Men and their Activities

Georgia-Alabama ULCM held its annual convention at Columbus, Ga. in late January. Treasurer Eugene Kelchner of Merchantville, N.J. represented the ULCM. Ted Rinker, president, presided. Discussed at the convention was a definition of an "active" member of ULCM. Also treated was the report of the Manpower Mobilization Pilot Project being conducted by this synodical ULCM unit.

* * *

The *Wartburg Synod ULCM* held its winter meeting at Berwyn United Lutheran Church, Berwyn, Ill. recently. Guest speaker was missionary from Japan, the Rev. William Billow. President Chester Mischke of Stevensville, Mich. presided.

* * *

Rocky Mtn. Synod ULCM recently sent out its call for the Missions Ten Offering for Our Saviour's Lutheran Church at Salt Lake City. This is the first ULCA congregation in Utah. The pastor is the Rev. F. W. Henkel. The Missions Ten Programs calls for $10 per man from each member. The ULCM has sponsored this program for some years. It is expected that $2000 will be given to the new mission by the Missions Ten Plan. Harry Burkey of Eldorado Springs, Colo. is the synodical president.

* * *

New York & New England ULCM has announced plans for its annual convention at Holy Trinity Lutheran Church, Buffalo, Dr. Ralph Loew, pastor. The convention will be held May 20-22 with Dr. J. S. Patterson of United Church Men as speaker. At a recent executive committee meeting Adolph Dienstbier of Eggertsville was elected treasurer. Clarence Neun, president, in the synodical bulletin called for "improvement" rather than "resolutions" during the year 1960.

* * *

The *Minnesota State ULCM* announced plans for its Spring Dinner to be held at Faith Lutheran Church, St. Paul, the Rev. Charles Grant, pastor. This group reports 28 congregational units as members. The ULCM recently provided the state unit with enough copies of the ULCM Handbook and Charter so that all units could receive

NAMED PRESIDENT of the ULCA's Newberry College last month was Dr. A. G. D. Wiles, head of the English department at The Citadel. Dr. Wiles succeeds Dr. C. A. Kaufman, who has resigned for reasons of health. The new prexy is a graduate of Gettysburg College and holds his doctorate from Princeton. An active scholar and writer, he has also participated in programs of the ULCA Board of Higher Education.

these free gifts. Charles Britzius is the energetic president of this state unit.

* * *

This is not in the manner of a suggestion but simply an unusual occurence. Ken Kohler, executive secretary of the *E and R* men's group, was presented with a new automobile by the men of his organization. Ken is due to head a tour of Europe hitting the particular spots of religious interest.

* * *

The *Boy Scouts of America* has invited representatives of the ULCM to a Relationships Division Conference at Schiff Scout Reservation at Mendham, N.J. in late April. A special award was presented by the BSA to the National Lutheran Committee on Scouting recognizing outstanding service to scouting. Part of ULCM funds make this service possible.

The year-end report of the NLCS shows that during 1959, 3656 boys registered for the Pro Deo et Patria award. This was a 10 percent increase over 1958. During the same year, 951 awards were granted to boys. The participating Lutheran groups presented 64 Lamb Awards during 1959.

FIRST executive director of the new Council of Protestant Colleges and Universities is Dr. James A. Godard, executive vice president and dean of administration, University of Miami. He was installed at the council's second annual meeting in Boston. Comprising 140 Christian schools representing 25 denominations, the council is related to the National Council of Churches Division of Christian Education.

* * *

President Richard H. Snell of the *M isterium of Pa. ULCM* organized Easton District ULCM recently with m than 75 men present. Since the reorg ization of this synod all the auxiliar have been reorganizing too. All distri have a ULCM except two or three of 19.

* * *

The *New York Conference ULCM* nounces its spring convention to be h at Byram, Conn., April 24, 1960. C Wolford is president. Miss Elizab Shealey of the Camp Wilbur Herrl staff will be the speaker. A very f *Newsletter*, edited by the Rev. Fr Eckhardt of New York City, is issu each month by this conference unit.

* * *

The *Southern Conference ULCM* the Pacific Southwest Synod has outlin a year's program for the conference u and its executive committee meetin This unit makes the practice of hav a speaker at each conference execut committee meeting. This has someth to say to those units which spend so mu time on details of administration. T Spring Banquet will be held in Lo Beach with the former president of Augustana Lutheran Church, Dr. Os Benson, as the speaker. Werner Schneider is president.

* * *

A rather interesting bit of inform tion came along recently in the rep that during 1959 more than one bill dollars was contributed to causes, e gift exceeding one million dollars more. This is an increase of 100 perc over 1958 for the same kind of gi Of the 1959 total, more than 13 mill went to religious groups.

* * *

;OLDEN ANNIVERSARY dinner of the National Lutheran Educational Conference rought together, left to right: Dr. Martin Neeb, president of Concordia Senior College, ort Wayne, Ind., newly-elected president of the NLEC; Herbert Bainton, who read the ddress "Luther and Education," prepared by Luther historian Dr. Roland Bainton, Yale Jniversity, who was ill; Dr. J. W. Ylvisaker, president of Luther College, Decorah, Iowa, utgoing NLEC president; Dr. Gould Wickey, elected to his third term as executive secre- ary of the NLEC, who last year retired as executive secretary of the ULCA Board of Higher ducation.

Pastor Arthur O. F. Bauer of the Ohio ynod, who since 1954 has been asso- iate secretary of the Luther League of merica, has been named executive sec- etary succeeding Dr. F. Leslie Conrad r. Dr. Conrad this year completes a onstitutionally limited service of ten ears.

Pastor Bauer is a native of Toledo,)hio and a graduate of Wittenberg Uni- ersity and Hamma Divinity School.

* * *

The Executive Board of *Indiana VLCM* met at Bethlehem Lutheran hurch, Indianapolis, January 16, to plan ctivities for the year. A retreat will be eld at Camp Lutherwald June 10-12. Synodical convention will be held October 1-2 at Holy Trinity, Lafayette. Plans are being made for ULCM participation in the "Combined Appeal" to be conducted by Synod, for the major supporting agencies—namely Wittenberg University, Maywood Seminary, Oesterlin Orphan's home, and Mulberry Home. $400,000 is to be raised.

* * *

We were sorry to learn of the death of *Walter Koehler,* a former president of the Pittsburgh Synod ULCM and an active member of our men's program for many years. Walter did a considerable amount of personal Christian witnessing. He will be missed in our program.

NEW SIGN was needed recently when the Washington Federation of Churches changed its name to the Council of Churches National Capital Area to include the suburban sections of Maryland and Virginia which it serves. In the photo Dr. Clarence T. Nelson, left, pastor of Augustana Lutheran Church and president of the council, presents the name plate to Dr. Frederick Reissig, ULCA pastor who is executive secretary. The council's building is at 1751 N Street N.W.

* * *

Talking about pastoral vacancies in the Protestant church, it is interesting to note that the latest census of this need revealed there were 309,000 pastoral charges with only 235,000 clergymen available. The Northern Baptists needed 765 pastors, the Methodists 450, and the Episcopal Church needed 1000 priests. Roman Catholic membership has risen 48 percent in the last decade but the number of priests has increased only 17 percent. In the ULCA we seem to have a normal need of about 10 percent, or 450 pastors.

* * *

Recently Al Doerring, executive director of the Brotherhood of the new *The American Lutheran Church* spoke the words to the men's meeting of one of th merging bodies:

> "The Convention listened attentive to the call issued by Executive Dire tor Al Doerring to press forwar catching a vision of a future membe ship of 250,000 individual membe 5000 affiliated local Brotherhoods, Laymen and Brotherhood Sunday offe ing of $1,000,000 and a Chur benevolence of $50,000,000."

This was said to a new church whi will be the size of the present ULCA.

* * *

Faith Lutheran, Edmonton, Alber ULCM served the congregational stewar ship dinner. They then participated the every member visitation. *Reformatio Wichita, Kans. ULCM* recently held planning session for the officers and e ecutive committeemen. This is the kin of meeting that more and more shou find its way into the schedule of me meetings. There cannot be too mu planning in men's work. *Messiah, Detro Mich.* has a weekly Men's Bible Stu on Monday night. Another group of m meets Wednesday morning to se swing-shift workers.

* * *

Greetings to United Lutheran Church Men Everywhere:

The South Bend convention is histo but the memories linger on, and wh wonderful memories they are, men. W of Indiana will never forget the fi response to our "call" to the conve tion. The response far exceeded o wildest expectations. We feel deep honored that we could have had a min part in its planning and execution. Ma new wonderful friendships were form here, and many old acquaintances w

DR. H. CONRAD HOYER of Chicago last month resigned as executive secretary of the Division of American Missions of the National Lutheran Council, a post he has held for 17 years. Dr. Hoyer, who has served with the NLC longer than any other staff member, has been elected associate executive secretary in the Division of Home Missions of the National Council of Churches in the U.S.A. He expects to assume his new duties on July 1. His chief responsibility will lie in the area of cooperative planning.

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renewed. The men of Indiana in general, the men of Holy Trinity, South Bend in particular, and all the officers and planners (steerage) thank you personally, one and all, for coming and participating in the South Bend convention. Robert Umbaugh, our recently retired president, and his office received several communications commending us for our efforts. All we can say is "thanks."

Very cordially yours,

Fred W. Anderson,
Publicity, Public Relations

* * *

Holy Trinity Lutheran, Lancaster, Pa. ULCM announces its three "big" meetings for the year 1960. This is a new ULCM unit from one of the "great" churches of the ULCA. The Rev. Wallace Fisher is pastor. The subjects are: Youth Problems in Lancaster; A Man's Religion and the American Presidency; and A Theology for Laymen. The president of the ULCM is Richard M. Seibel.

* * *

St. Paul's, Byram, Conn. continues its monthly Newsletter and announces all of its ULCM activities in the Newsletter.

* * *

During March *Hans Reudi Weber* of the World Council of Churches Department of the Laity will be visiting in America. Mr. Weber is one of the leaders of Protestantism in bringing the role of the laity to the attention of the church.

* * *

A recent Consultation sponsored by the NCCCUSA on *Christian Laymen Overseas* was held at Atlantic City. Dr. Hans Treuenfels of the ULCM executive committee attended. Dr. Treuenfels spends a good bit of time abroad in connection wtih his work. Howard Logan, executive secretary of the ULCM, served as a councilor to the annual meeting of the National Lutheran Council at the invitation of Dr. Franklin C. Fry. This meeting was also held at Atlantic City.

CONCORDIA Historical Institute in St. Louis is raising funds to purchase and restore this farm homestead at Frohna, Mo., as a memorial to Saxon Lutherans who settled in that state 120 years ago. The building would become a retreat area for men's, women's and youth groups, future site for a children's or family camp, and a special point of historical interest for Lutheran tourists. The Institute serves the Lutheran Church—Missouri Synod as archives, historical library and museum.

SCOUTING

by CHARLES W. BYERS

An Ongoing Experience in Christian Living

RECENTLY, Jim Martin returned from a two-year experience in the armed services of the United States. He was glad to be home and happy to see his old friends. He also found new friends in his church. They were young men and women who had joined the church and its activities while he was away—but things were not the same. He told his pastor of his feelings in a little conversation held in front of the church one evening as the pastor was leaving his study and Jim was on his way home from work.

"I was active in our church when I left. I was an Eagle Scout and received the Pro Deo et Patria Award as a B Scout in our church troop. I served acolyte, as an officer in the Luther Leagu and helped in many ways, but now . well . . . things are different."

"How?" asked the pastor, "How a things different?"

"Well, two years is a long time," sa Jim, "and what seemed mighty importa then, now seems like kid-stuff."

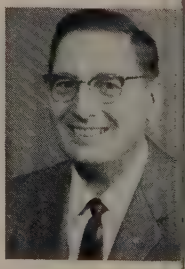
The pastor hesitated and then careful asked, "Jim, what do you think y should be doing for your home, yo church, and your community?"

MEET CHARLES W. BYERS, New writer on Scouting for LUTHERAN MEN

Scout Executive of Chief Logan Council, Boy Scouts of America and a member of Calvary Lutheran Church, Chillicothe, Ohio, Charles Byers has been affiliated with the Boy Scouts of America for 22 years in positions of local leadership in Columbus, Youngstown, Warren, Chillicothe, Ohio and Philadelphia, Pa.

He attended Bliss Business College, Capital University and Franklin University, Columbus, Ohio, and was graduated from the 80th National Training School for Scout Executives, Mendham, New Jersey. He is a member of the ULCA Scouting Committee and a member of the Executive Committee of United Lutheran Church Men of Ohio Synod, where he serves as Director of Scouting.

Byers is an outdoor enthusiast and has directed Boy Scout camps for the past 12 years. He directed the Activities Section of the National Camp School for Scout Leaders at Springfield, Ohio in 1959.



The reply was given frankly and curt-y. "That's what I'm not sure of . . . hat's where I need your help."

The pastor agreed to write a few hings down for Jim and agreed to set lown "guideposts" as Jim requested.

A few days later, as Jim passed the hurch study he stopped in for the Guideposts" and the pastor had the ollowing typed neatly on one sheet of paper:

"Guideposts"

. Christian Faith, as taught in Luther's Catechism
   1. Knowledge of the Commandments
   2. Knowledge of the Creed and the Lord's Prayer
   3. Knowledge of the Sacraments of Baptism and the Lord's Supper

. Christian Life and Practice
   1. Daily Bible reading and private prayer
   2. Regular attendance at church, Sunday school, and United Lutheran Church Men
   3. Knowledge of several prayers for church and home worship, books of the Bible, selected Scripture passages, such as Beatitudes, Twenty-third Psalm, and selected hymns

. Christian Witness
   1. Secure new members for Sunday school or United Lutheran Church Men
   2. Systematic giving in support of your local church
   3. Support of the missionary, and other activities of your church body

. Christian Worship
   1. Knowledge of Church Liturgy
   2. Know significance of the altar and its furnishings
   3. Knowledge of the Church Year

5. Christian Service
   1. Service to church and community in at least three different service activities
   2. Participate in special projects of church, Sunday school, mission fields, church colleges or institutions, etc. Study the Bible, the Apostles, the Reformation, the life of Luther, history and activity of local church, principal beliefs of church

"This is what I need," said Jim enthusiastically. "This gives me real goals to achieve, but I'll need your help and the help of others to do part of this."

"I'll help you Jim," said the pastor, "and others will work with you as you work on this program."

"But, Pastor," Jim said, "these five categories seem familiar. Where have I seen these before?"

"Jim, those are practically the same requirements you worked on as a boy, when you were working on your Pro Deo et Patria Award. They were training requirements then, but now that you have reached manhood they are 'guideposts,' in your own words, to good Christian living. If every man of our congregation lived by these 'guideposts,' what a wonderful congregation we would have. I'm depending on you, Jim, and you can depend on me."

"Thank you, Pastor," said Jim thoughtfully, "these 'guideposts' look different from an adult viewpoint but they are just what I want."

Jim and his pastor are working together today on the Pro Deo et Patria Award—not as a medal to be worn as a boy, but as an ongoing experience in Christian living.

99 in '59 Official Role of 99 New Congregationa ULCM Units Chartered in 1959

Canada—1
Emmanuel, Scarsborough

Central Pennsylvania—13
St. Matthew's, Marklesburg
Holy Communion, Yeagertown
Evangelical, Mt. Holly Springs
St. Mark's, Harrisburg
Newry, Newry
Trinity, DuBois
St. John's, Clearfield
St. John's, Belleville
Seventh St., Lebanon
St. Clairsville, Osterburg
Center, Newville
Mt. Eden, Quarryville
Trinity, Harrisburg

Central States—2
Pilgrim, Omaha
Reformation, Wichita

Florida—0

Georgia-Alabama—1
Holy Trinity, Elberton, Ga.

Illinois—2
Norwood Park, Chicago
St. Peter's English, Chicago

Indiana—2
St. Matthew's, Delphi
First, Goshen

Iowa—0

Kentucky-Tennessee—1
Bethany, Memphis, Tenn.

Maryland—2
Upperco, Upperco
St. Timothy, Dundalk

Michigan—0

New Jersey—6
St. Paul's, Collingswood
Zion, Jersey City
Trinity, Fairview
Christ, Camden
Good Shepherd, Lindenwold
Holy Trinity, Red Bank

New York & New England—9
Christ, Newburgh
First, Albany
Holy Trinity, New Rochelle
Holy Trinity, New York
Trinity, Wyandanch
Our Saviour, Endwell
St. Peter's Jamaica, So.
Immanuel, Staten Island
Christ, Wantagh

North Carolina—4
Sharon, Statesville
Good Shepherd, Brevard
St. John's Hudson
St. Paul's, Burlington

Ohio—13
Christ, Toledo
Our Saviour, Toledo
St. Paul's, Franklin
No. Riverdale, Dayton
Bethany, Cleveland
St. Paul's, Roseville
First, Lancaster
Emmanuel, Elyria
First, Troy
St. Paul's, Newark
Trinity, Lewisburg

1960 Lamb Award Nominations Due Soon

Nominations for the 1960 Class of Lamb Awards should be mailed to the New York office prior to April 1, 1960. All nominations and documents should be submitted in duplicate along with a $10 check. Nomination blanks have been mailed to all affiliated congregational units during January. Copies are available from the ULCM office upon request.

The Lamb Award is granted to men who have contributed outstanding service to boyhood through scouting and to the church as churchmen. Each year the United Lutheran Church in America is granted about 25 awards to be given to the most qualified adult scouters. Mail your nominations NOW!

St. John's, Zanesville
First, Miamisburg

Pacific—1
Zion, The Dallas, Oregon

Pacific Southwest—3
St. John's, Gardena
Grace, Culver City
Pearl Harbor, Honolulu, Hawaii

Pennsylvania Ministerium—15
St. Matthew's, Chester Springs
Nativity, Chester
St. John's, Kutztown
Trinity, Topton
Reformation, Milford
Christ, Oley
St. John's, Auburn
Holy Trinity, Northampton
St. John's, Bath
St. Paul's, Lansdowne
Gernants, Shoemakersville
Faith, Mt. Penn, Reading
St. John's, Phoenixville
St. John's, Slatington
St. John's, So. Pottstown

Pittsburgh—9
Immanuel, Erie
Trinity, Freeport
St. John's, McKees Rocks
St. James, Saltsburg
Twelve Apostles, Seagertown
First, Ridgeway
Unity, Manor
St. Paul's, Glenfield
St. John's, Saltsburg

Rocky Mountain—0

South Carolina—0

Texas-Louisiana—2
St. Paul's, Lake Charles, La.
Holy Trinity, Houston, Texas

Virginia—5
St. Mark's, Roanoke
Muhlenberg, Harrisonburg
Our Saviour, Warrenton
Peace, Alexandria
Holy Communion, Portsmouth

Wartburg—6
Faith, Joliet, Ill.
Bethel, Chicago, Ill.
United, Berwyn, Ill.
St. John's, Baroda, Mich.
St. Simon's, Chicago, Ill
Immanuel, Lake Geneva, Wis.

West Virginia—2
Our Saviour, Ravenswood
St. Paul's, New Haven

Western Canada—0

ULCM Offers New Service to Congregational Leadership

Your ULCM office, continuing its policy of providing maximum assistance to congregational ULCMs, announces a new service. Beginning on March 15, nine new packets will be available for officers and chairmen of the congregational ULCM unit. The material will come in sturdy two-pocket folders for the following officers and chairmen:

President
Vice President
Secretary
Treasurer
Program Chairman
Membership Chairman
Scouting Director
Evangelism Director
Stewardship Director

These packets will be offered at 25c each, or a complete kit of nine packets at $2.00. It is suggested that a Past President's Pin be included in the kit making the package $5.00, or a saving of 75c. The individual packets are offered at a percentage of their actual cost. It is hoped that congregational elections will be anticipated and a complete package purchased at $5.00. The retiring president can be presented with the pin and the individual packets placed in the hands of the new officers and chairmen immediately upon their election and/or appointment. Each packet will be known as "Officer's Packet" using the name of officer or chairman, e.g. President's Packet, Membership Packet. The entire set of nine will be known as "ULCM Leadership Kit." If a pin is included it will be "ULCM Leadership Kit—Pin." Available March 15.

Scouting and the Protestant Churches *continued from page*

The Protestant Committee on Scouting

The first interdenominational committee on Scouting was organized under auspices of the Federal Council of Churches. It held its first meeting at the Aldine Club in New York City on September 27, 1923. It was called The Advisory Committee on Boy Scout Relations Among Protestant Churches. Fourteen denominational bodies were represented. Chairman of the committee was Shailer Matthews, former president of the Federal Council. This committee was later related to the International Council of Religious Education. It is now known as the Protestant Committee on Scouting and functions in the Commission on General Christian Education in the National Council of Churches. This committee has published extensive literature and has produced visual aids to assist Protestant churches that wish to use Scouting as a part of their program. Rev. Franklin B. Gillespie, youth director of the United Presbyterian Church in the U.S.A., is present chairman of the committee.

Scouting in Evangelical Churches

In recent years Scouting has been recognized by the National Association of Evangelicals through the National Sunday School Association. A manual entitled *Scouting in Evangelical Churches* was published by the association in 1958.

Denominational Committees

In some denominations there are committees on Scouting giving specific attention to the relationship of Scouting to denominational programs for children and young people.

1. The National Lutheran Committee Scouting; Rev. Frans A. Victorso chairman.
2. The American Baptist Committee Scouting; co-chairmen, Rev. Dav Evans and Alex Fry.
3. The Eastern Orthodox Catholic Co mittee on Scouting; Rev. Fr. Geor X. Gallas, chairman.
4. The Salvation Army Commission Scouting; Major John Waldron, rector.
5. The Association of Southern Bapti for Scouting; J. C. Carrington, cha man.

All of these committees have publish literature to help local churches ge Scouting into their respective denomi tional programs.

Committee on Protestant Service

Within the Boy Scouts of Amer there is a Committee on Protestant Se ice consisting of forty Protestant laym devoted to the task of promoting religio activities and spiritual values in Scoutin This committee has been particularly terested in providing chapels and su porting chaplain service at Philmo Scout Ranch and in promoting the ligious awards program for Protestant a Orthodox boys in Scouting. Chairman this committee is Judge Charles Froessel, associate justice of the Co of Appeals of the State of New York.

God and Country Program

An important development in the re tionship of Scouting to the program the Protestant churches took place wh the God and Country Award for B Scouts and Explorers was created in 19

y Protestant church leaders in cooperation with the Boy Scouts of America. In his program a boy works with his minister as his counselor in the areas of Christian faith, Christian witness, Christian outreach, Christian citizenship, and Christian fellowship. At the conclusion of a year or more of study and service projects the boy receives a God and Country Award from his church. The Lutheran churches use the Pro Deo et Patria Award and Episcopal churches have a special version of the God and Country Award. The Eastern Orthodox Catholic churches have a distinctive award known as the Alpha Omega. Many denominations have their own requirements for these various awards. A valuable by-product of these programs is the fact that about 12 per cent of the boys who achieve these awards have declared their intention to go into the full-time ministry of the church. A large number are already serving as ministers and missionaries. Similar awards programs have been developed by the other faiths for their boys in Scouting.

Looking Ahead

Only the high lights of formal and organized relationships between the Protestant churches and the Boy Scout movement for the past fifty years have been sketched in this article. Other chapters telling of similar relationships with religious bodies and leaders of other faiths could not be included here. An appraisal of what has transpired in the last half century must also include a frank admission that there have been many problems, differences of opinion, areas of tension and conflict. Nevertheless there is overwhelming evidence that the cooperation between American Protestantism and the Boy Scout movement has resulted in a monumental service to boyhood. The real story of what has happened is written in lives of millions of boys who have enjoyed the adventures and benefits of Scouting in the atmosphere of the churches and under Christian direction and leadership.

There are at present over 3,600,000 boys enrolled in the Boy Scouts of America. There are approximately 1,400,000 adult leaders in Scouting. By 1965 there will be available 17½ million boys in the ages covered by the Scouting program. Millions of these boys should have the opportunity of enjoying the benefits of Scouting. This means that there will have to be many thousands of additional Scout units in chartered institutions where boys can get the advantages of the Scouting program. Past experience has proved that boys get maximum benefits out of Scouting in well-administered and successful Scout units sponsored by the churches. In the church there is a climate that is conducive to moral and spiritual growth, there is dedicated man power, there is a program of religious education and spiritual motivation, there is a continuous ministry to the needs of the individual from the cradle to the grave. During the last fifty years churches have recognized the values of Scouting for the boy, particularly in the environment and under the leadership of the church. There is ample evidence based on the trend over fifty years that the number of churches that will open their doors to the Scouting program as a part of their own program will greatly increase in the years that lie ahead.

A Lutheran First

The first Lutheran theological book issued in America was written in Dutch by Justus Falckner and printed in New York. It was "Fundamental Instruction in the Christian Doctrine." (1708)

Our Heritage of Hymns

by OSCAR R. OVERBY

This topic presents a fine opportunity for an evening of singing. A wealth of resource material is presented for the use of the leader of the group. This resource material can be sandwiched in between the singing of specific hymns which are mentioned. Hymns both new and old can be used, so that the evening can serve a double function.

The resource material discusses the purpose of hymns and music in the worship of the church, and then proceeds to explain and illustrate the arrangement of the hymns in our new Service Book and Hymnal. *The final section is devoted to a study of the national and denominational origins of hymns found in the new hymnal.*

The Place of the Hymn in Worship

BEFORE WE TRY to analyze and evaluate the contents of the new *Hymnal,* it may be necessary to ask ourselves a question or two: Why do we have hymns in church? What is the function of singing in The Service? Why do we *sing* our hymns? Why not rather read them in good unison? These questions lead to the central issue: What is worship?

Martin Luther's definition of worship comes to mind. "Worship," he writes, "is God speaking to us through his Word and Sacraments, and we speaking to him in praise and prayer." It is in this setting that our hymns assume major porportions. The words naturally give direction to our thoughts and concerns. In the ideal hymn, however, they may not go into detailed exposition of the subject involved, but rather concentrate the subject, and capture it in suggestive captions which lend themselves to singing. Music prefers this kind of poetry. In other words, the main purpose of a hymn is not to be an instrument for teaching, but rather to inspire in us praise, adoration, humility, joy, and other fruits of the spirit.

The Function of Music in Worship

It is with this aspect of worship in mind that we would say a special word for music. We have noted that worship may take the form of adoration, praise and prayer. We are on the way to glorify God with voice and instrument. The hymn texts came to our aid. The moment of inspiration is at hand, and at this moment the medium of music enters with unique powers. We cultivate music in the church to *inspire* the worship and the worshipers. We feel that it can be a matchless medium for the Holy Spirit. As Luther put it, "music gives life to the words." Ideas can be ineffective until they are activated by some outside influence. For this purpose good music

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Dr. Overby is Executive Director of the Choral Union of the Evangelical Church and lives in Northfield, Minn. This is the Inter-Lutheran Topic for April.

wonder-making medium. When the ords of a fine hymn are harmoniously edded to such music, the union takes n new dimensions.

In congregational hymn singing the timate result may resemble a miracle. he *blending* of thoughts, emotions, and oices, which music engenders, has the fect of blotting out personal differ- ces. A genuine communion of spirits kes over. The individual loses himself the ensemble to become a part of mething far greater than himself. A ajor end in worship is consequently ought nearer, and music has contributed its unique power in the process.

The Makeup of Our New Hymnal

A common weakness with many of us that we have eyes and do not see and rs and do not hear. We do not register the presence of beautiful art; mani- stations of the glory of God escape us; opportunities to exercise Christian love draw no response. Often things of great worth which we hold in our hands receive only a casual look. This so easily can happen with the hymn book in the church pew. It is public property which somehow does not concern us personally. For this reason the members of a congregation may need a special introduction to their new hymnal—its contents, high qualities, and general make-up. As we get acquainted with it we shall find, more and more, that it can serve our spiritual needs and help us to receive "power through worship."

It is recommended that every church member should read the "Introduction to the Common Hymnal," found on page 285. This, in spite of its brevity, offers a great deal of important information, which should stimulate our interest and appreciation. On page 288 we find a valuable table of contents, which can aid

The Inter-Lutheran Topic for April

Aims

1. To help men understand the arrangement of the hymns in our *Hymnal.*
2. To briefly consider the national and denominational origin of the hymns.
3. To tell specific stories concerning authors and musicians and the origin of their hymn contributions.
4. To provide a study of a few specific hymns (new if possible).

Suggestions for a Devotional Service

Psalm 105, followed by the Gloria Patri
Prayer, followed by the Lord's Prayer
The presentation of the topic

Questions for Discussion

1. Martin Luther occasionally adapted folk-song melodies to hymn texts for congregational singing. What would be your reaction if this were done in our church today? What are the advantages and disadvantages of such a practice?
2. What is the function of the choir in the services of the church? Is the spirit of worship helped or hindered by the presence of the choir?
3. Is it possible that a hymn tune and hymn text might be mismated? Under what circumstances would the tune and text not fit one another? Can you find any examples of such mismating in the *Service Book and Hymnal?*
4. Is congregational singing really important? What is gained (or what is lost) when the congregation joins heartily in the singing of the hymns and responses?

us in locating hymns appropriate for seasons, special days, and many topics relating to the church, the Holy Scriptures and sacraments, the life and work of church members, and especially our new life in Christ.

Hymns for Seasons and Festival Days

We note with interest that the hymnal first covers the seasons and festival days of the church year in chronological order. This section takes us through the entire life of Christ—his birth, suffering, death, resurrection, and ascension. Each season in the Christian calendar draws to our attention a phase of our Savior's redemptive work, and serves to keep the whole picture of man's salvation in proper focus. The value of this order cannot be over-emphasized. The hymn book therefore keeps us in step with the seasons and their message to us.

As church people it should be our custom and joy to know and sing the theme hymn, or hymns, of each season and festival day of the year. Many of these hymns have rich traditions behind them, and in singing them we join the chorus, as it were, of the communion of saints. When Advent comes around the Christians greet it with *Come, thou long-expected Jesus* (5), *O how shall I receive thee* (11), and other hymns from this rich section of our new hymnal.

When these great songs are heard, and when the candles on the Advent wreath are lit Sunday after Sunday, the dayspring of Advent, with all it implies, dawns upon us. In the church these theme songs, evolved through long usage, carry so much significance and beauty that, as a group, they form a magnificent overture to the whole church year.

Advent hymns of outstanding merit, besides the two mentioned above, include:

Wake, awake for night is flying (
Lift up your heads, ye mighty ga
(8)
O come, O come, Emmanuel (2)
Hark! a thrilling voice is soundi
(1)

Hymns for Christmas and Epiphanytid

The Christmas section, which follo
Advent, for its length may well be term
the finest collection of Christmas son
in print. The gems of all ages, styl
nations, and individual composers are
markably well represented. The mu
is exceptionally noteworthy. This is a
should be because Christmas, inaugur
ed with the angels' *Gloria in excelsis,*
remained the season of song. Moods
extreme character inspire strains of
joicing and the calm of a lullaby: *Joy*
the world! the Lord is come (15), *Au*
in a manger, no crib for his bed (47)

It is difficult to point out the the
songs for Christmas, since so many wo
qualify. Yet we list a few:

Rejoice, rejoice this happy m
(32)
Break forth, O beauteous heave
light (29)
From Heaven above to earth I co
(22)

The seasons and festival days wh
follow Christmas are familiar to m
church members. Each has its the
hymn, or hymns, which will help us
our singing and celebration. A fam
chorale, *How brightly beams the morn*
star (404), is sometimes classified as
Epiphany hymn, but in our new hym
we find it in a different section. H
lenten hymns which merit special no
because of their texts and especially th
music include:

As with gladness men of old (5
Brightest and best of the sons
the morning (53)

O thou, who by a star didst guide (54)

Lenten and Easter Hymns

Lent, our next season, has its somber olors, which can so readily be interpreted n music. We turn to a hymn like *O Lamb f God most holy* (70), for our theme ong. When Palm Sunday enters we have or a brief spell a mood of triumph and ejoicing. The hymnal follows this transi- on in presenting two excellent victory ongs: *Ride on, ride on in majesty* (73) nd *All glory, laud, and honor* (74) Holy week, of course, finds its dearly eloved and artistically renowned theme ong in *O sacred head, now wounded* 88), which has been a favorite tune ith composers throughout the years. ther strikingly beautiful and searching ood Friday hymns are:

Ah, holy Jesus, how hast thou offended (85)
O darkest woe (87)

With the announcement of Easter and e resurrection, music takes a new key. he drama enacted gives music a field ay. The great events of Easter have een given stirring expression in the ymns and hymn music of this crowning ason to bring our hymnody, as it were, an all-time climax. The principal eme song for the Easter morning ser- ce is most likely *Our Lord is risen om the dead* (101), with the "Queen the Chorales" (*Wie schön leuchtet*) to ve it musical elevation! Other Easter ymns of special note include:

The strife is o'er (90)
At the Lamb's high feast we sing (95)
Christ Jesus lay in death's strong bands (98)
Christ, the Lord, is risen today (99)
Alleluia! Jesus lives (100)

Hymns for Ascension and Pentecost

The best known Ascension Day hymn is perhaps *Golden harps are sounding* (115), the song of triumph and final cadence to Christ's ministry on this earth.

The theme hymn for Pentecost may well be *O Holy Spirit, enter in* (120), again set to Philipp Nicolai's famous chorale melody. Other outstanding Pentecost hymns are:

Come, O come, thou quickening Spirit (126)
Come, gracious Spirit, heavenly Dove (127)

The Trinity Season

We have now arrived at the long Trinity season, which generally opens with the overworked but excellent *Holy, holy, holy, Lord God Almighty* (131). Other well-known hymns are:

Come, thou almighty King (136)
Father of heaven, whose love profound (140)

We cannot close this phase of our brief study without a few references to that long and comprehensive section of our *Hymnal* which deals with matters of a more general nature, namely, the section which follows the Trinity season and covers a rich variety of subjects. We shall list only a few outstanding and representative hymns:

A mighty fortress is our God (150)
Lord, dismiss us with Thy blessing (191)
Lord of the worlds above (238)
Love divine, all loves excelling (397)
Praise to the Lord (408)
Jesus, priceless treasure (575, both tunes)

Origin and Nature of Our Hymns

Where did our hymns come from?

How did they find their way into our *Service Book and Hymnal?*

America has often been called the melting pot of many things—cultural, social, religious. Now the Christian hymns from many parts of the world have been gathered together in the *Service Book and Hymnal*. A milepost of historic importance has been reached. The unifying influence of this book, especially among Lutherans, has already been anticipated. The church bodies which united to produce the book will now be singing the same hymns. When they gather in mass meetings the composite song should create a stirring experience for all who hear and participate.

The various Lutheran groups, coming from different national backgrounds, brought their own individual hymns to America. Here they were first used in their original languages; but as national differences began to vanish and the English tongue was adopted for church purposes, the hymns were translated. The great hymns from all the European backgrounds, however, have been preserved in the various church bodies, and were made available as possible candidates for the common *Hymnal*. The book as a result has brought together the cream of many nations and the heritages of Lutherans the world over.

The criterion established by the Commission for their guidance should be noted: "We have no call to preserve mediocrity, triviality, or sentimentality, but should provide our people with hymns that are noble in thought and distinguished in form." Moreover, they agreed on three basic requisites for determining the eligibility of a hymn:

1. It must be Scriptural in language and thought.
2. It must be devotional in character.
3. It must be lyrical in quality a exalted in poetic expression.

It soon becomes evident that our int synodical Commission had a profou difficult, and challenging assignment. W realize that many worthy and deeply l loved hymns had to be omitted beca of lack of space and because the availal translations were inadequate. We c only hope that the gems of this sou material will be perpetuated in th original languages, and later find th way into our American life through i proved translations.

Pre-Reformation Hymns

In our new *Hymnal* we find contri tions from ancient and modern sourc from various countries, authors, and co posers. We find some eighty hymns fr the early Greek and Latin eras. T Epiphany hymn, *Earth has many a no city* (151), by Aurelius Clemens P dentius (348-413), is an example. Th ancient hymns bring us into close cont with the human problems, joys, and s rows of the early Christians. They remi us realistically that we are joined w the communion of saints in our worsh

Our Heritage from Germany

A major number of our Luther hymns naturally stem from Germany, land of the Reformation. Congregatio participation in the worship service h practically been eliminated through long centuries before the Reformati The whole service had been taken o by the clergy. It became Luther's gr passion to bring hymn singing back i the church. Fortunately, he was not o a trained theologian, but also had exc tional abilities as a poet and compos To realize his ambition with The Serv he set about translating ancient La

ymns. He was soon joined by native oets, who began to write new hymns in he vernacular. To many of these hymns uther adapted familiar folk-song melo-ies, because he wanted the common eople to join heartily in the singing. ohan Walter became Luther's chief co-aborer in this very important venture, nd the new historic stream of Protestant ymnody was on its way. The majestic orm of hymn melody which was soon to haracterize the German hymn singing ecame known as the *Lutheran Chorale.* his musical style, also noticeable to a esser degree in some of the hymn poetry, as destined to become a strong in-luence, not only in church music, but in usical developments outside of the hurch.

The first German hymnbook appeared n 1524 with eight songs, and no doubt everal of those were written by Luther imself. He aided in the publication of t least four hymn collections. We re-nember him best perhaps through *A ighty fortress is our God* (150) and *rom heaven above to earth I come* (22). uther's hymns are well represented in ur new hymnal.

Among the many authors who later ontributed to the vast store of German ymnody we find the distinguished Paul erhardt, whose hymn verses enjoy wide sage: *O how shall I receive Thee* (11), *ll my heart this night rejoices* (26), *O acred Head, now wounded* (88).

Our Scandinavian Heritage

When the Lutheran Reformation read to other lands it was a natural rocedure to have the German hymns anslated into the native languages. But was also natural that local song writers ould produce their own hymns. In this anner Lutheran hymnody took roots in Scandinavian and other European countries, and a variety of national styles resulted. So by the middle of the twentieth century in America we speak ardently about Swedish, Danish, Norwegian, and German hymns. This classification applies to the poetry, of course, but perhaps it is noticed more keenly in the hymn music. In the new *Hymnal* we in America are the heirs of this composite treasury of sacred song.

To name the most representative authors and composers of the Scandinavian branch of the Lutheran Church might be difficult, but to help us remember the strains in this heritage we would list Nicolai Grundtvig and Hans Adolph Brorson, hymn poets of Denmark; Carol Olaf Rosenius, Swedish poet; Magnus Brostrup Landstad, poet; and Ludvig Lindeman, composer of Norway.

Our English and American Hymns

We turn now to the other section, or source, of our hymn heritage. Almost

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AUDIO-VISUAL AIDS

For use with the topic for April

by LESTER M. UTZ

"THE HEART THAT SINGS"

A 20-minute motion picture, black and white, produced by the Southern Baptist Convention and available from Baptist Bookstores. Rental $6.00.

Three members of the Jordan family are active in their church choirs but the fourth, the father, thinks they are wasting their time. As the Lenten Season unfolds, Mrs. Jordan feels she may be spending too much time at church, but one evening shortly before Easter her husband overhears a choir rehearsal and announces his desire to join the rest of his family in singing God's praises while contributing to the congregation's worship.

Dealing with one aspect of church life and the ministry of music, and doing it well, the film is recommended for the motivation of family members from juniors thru adults. A very fitting climax to the presentation of this topic for the men of the ULCM.

"OUR SERVICE OF WORSHIP"

This 71-frame filmstrip is in color and has two scripts—one for adults and the other for children. It was produced by the United Church of Christ in 1957. It is available from the Pilgrim Press, 1501 Race St., Philadelphia, and the United Lutheran Publication House, 2900 Queen Lane, Philadelphia.

In this comparatively new filmstrip the origin, meaning, and use of worship elements in some liturgical forms are discovered by a teenage girl and her friend. Included in the consideration are church music, hymns, Communion table, the Invocation, sermon, and Benediction.

The first observation to note is that many Protestant denominations do not use these more formal means of worship. However, with careful handling it would be suitable to use with this topic. For those familiar with the worship forms considered, as the Lutherans certainly should be, it can deepen understanding of the meaning involved.

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two-thirds of the hymns in our new *Hymnal* are of English and American origin. We have inherited many of our hymns from England and from non-Lutheran denominations in Americ Moreover, the leadership in hymn wr ing, with a new idiom in prominenc has been taken over by the English-spea ing churches.

While the life experiences of the sou of men the world over may be very mu the same, and the gospel of Jesus Chr has the same message for all, we neve theless find different shades and emphas in the forms of expression, due largely cultural and geographical backgrounc Our new *Hymnal* is consequently cc mopolitan in makeup and truly suited the American scene.

Early English hymnwriters who a represented in our new *Hymnal* includ Joseph Addison, Richard Baxter, Jo Bunyan, Samuel Crossman, George He bert, Thomas Ken, John Milton, a Isaac Watts. To these we can add t later Charles Wesley, whose hymns, gether with those of Isaac Watts, ha contributed immeasurably to our Prote ant American hymnody. Other la writers are William Cowper, Phil Doddridge, and John Newton.

The more recent English hymnwrit represented are Cecil Alexander, Ho tius Bonar, John Bowring, Matthe Bridges, Robert Bridges, William Brig Gilbert Chesterton, Charlotte Ellic Frederick Faber, Frances Havergal, Re nald Heber, William How, John Keb Thomas Kelly, Charles Kingsley, Rudya Kipling, Henry F. Lyte, John Masefie George Matheson, James Montgome John Newman, John Oxenham, a Christina Rossetti.

Of this impressive list Isaac Watts represented with 17 hymns, includi such universal favorites as *Joy to t World! the Lord is come* (15); *Wher survey the wondrous Cross* (503); *Je shall reign where'er the sun* (307); *Bef*

ehovah's aweful throne (161); *O God, ur help in ages past* (168); *There is a and of pure delight* (583).

Charles Wesley has nineteen hymns in ne new book, including gems like *Come bou long expected Jesus* (5); *Hark! the erald angels sing* (25); *Christ the Lord risen today* (91); *Christ, whose glory lls the skies* (208); *Love divine, all oves excelling* (397); *O for a thousand ongues to sing* (428).

About eighty hymns by American au- nors are in the new *Hymnal.* These rep- esent the earlier New England poets, uch as William Cullen Bryant, Oliver Vendell Holmes, James Russell Lowell, nd John Greenleaf Whittier; nineteenth entury writers, such as Samuel Long- ellow, Washington Gladden, Henry Van Dyke, Phillips Brooks, Frank Mason North, Katherine Lee Bates, and several thers. Contemporary poets and compos- rs have also made contributions to the ontents of our new *Hymnal.*

Other Sources

A few hymns will be found which have ome from miscellaneous sources: Span- ish, French, Dutch, Indian, Negro. The rigin of tunes can be traced to many arts of the world. A complete study would make a sizeable book. The har- nonization of the tunes is another sub- ect of considerable interest. The twenty ettings by Bach are of particular sig- ificance.

Conclusion

We rejoice in the blessings that have ome to us in the new *Service Book and Hymnal.* Our heritage in hymns brings ew life to individuals, families, and our orporate worship. In singing together re are lifted into realms beyond reach. Doors into the mysteries of spiritual nings are opened, and we can have the experience of being a part of something greater than ourselves. The fruit of worship is joy, and joy would find outlet in praise. We therefore continue to believe in a "singing church," and in the ability of each church member to have an active part in the service of worship.

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Suggestions for the Leader

The material presented here should add up to a very pleasant evening. There are no great issues to discuss, no weighty conclusions to reach. This is simply an introduction to the *Hymnal* portion of the new *Service Book and Hymnal,* and a grand opportunity for your group to sing.

Throughout the topic you will find hymns sandwiched in between bits of resource material. These hymns are to be used for group singing. Some of the hymns will be more familiar than others, so in your preparation try to mix old tunes with the new. Your group won't rebel at learning a new hymn half so much if a familiar tune has preceded it. Everyone likes to be on well-known ground at least once in a while. Try not to keep your group singing too long at any one time.

As the leader of the group, you will be responsible for securing two items: *Hymnals,* and an organist or pianist. If your congregation has not yet started to use the *Service Book and Hymnal,* perhaps you can borrow a sufficient number of copies from a neighboring Lutheran group. It would be exceedingly difficult to present this material

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without having a copy of the new *Hymn* for each of the men in your group.

An organist or pianist is a vital necessi for the presentation of this topic. If one the men in your group can play well, yo problem is easily solved. This may be opportunity to invite the organist of yo congregation to participate in the evenin activities. He may have many valuable sights to add to the information you alrea have before you. If none of the members your group can play, and the organist unavailable, other arrangements will ha to be made.

Be sure to straighten out all your sign with the organist or pianist beforeha Fifty-eight hymns are mentioned through the length and breadth of the resource m terial. It is hardly conceivable (unless yo meetings last for two days) that your gro would sing all the stanzas of all these hym Decide before you begin what division y are going to make. You could sing only few select stanzas of each, or choose o one entire hymn in each category. Plan t carefully, and be sure your pianist and y both know what you are doing. Your lo situation and the "singing-desire" of yo group will have to guide you.

Read the resource material carefully, that you are able to present it to the gro without too much oral reading at the me ing. As you read through the resource m terial you will notice that the third a fourth aims listed have not been adequat covered. There simply isn't enough ro available here for presenting such additio information. However, if you feel that su material would be helpful, here are so books to which you can refer: *The Story Our Hymns,* by Armin Haeussler (Ed Publishing House, St. Louis, Mo.); *T Library of Christian Hymns,* a three-volu work written by John Dahle (Augsburg P lishing House, Minneapolis, Minn.); *T Story of Our Hymns,* by E. E. Ryden (A gustana Book Concern, Rock Island, Ill These books may be available in your c gregational library, or in the public libra or in the pastor's study.

Since this subject does not lend itself readily to discussion, only a few discuss questions are suggested. For obvious reas no hymns are listed in the suggestions fo devotional service.

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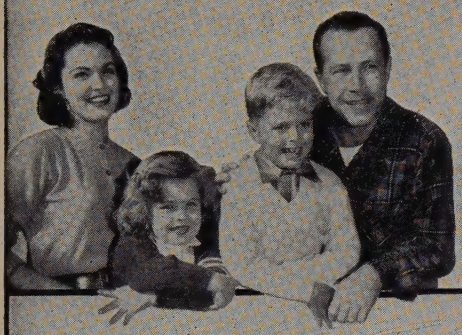

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